

[311 cont.]

221 equally from heat and cold.

132 The violence of the wind brings enormous flakes of snow
132 into the tent through the door and the opening at the top, and
857 sometimes a storm blows over the felt edifice with all its occupants. The children, half-naked, come out from under the felts or the sheepskins in which they are usually enveloped, throw themselves on the hot cinders, burn their hands and feet, and utter cries which pierce the heart.

361 In order to protect themselves from the misfortunes and unpleasantness which winter causes them, the Kazaks choose for their winter camp the middle of some grove, reeds, hills, or the sands in the southern part of the steppes.

221 We have said earlier that their camps, winter as well as summer, cannot be exactly determined and are not always occupied by the same inhabitants. Nevertheless, they are quite constant in the choice of the former, because not all localities present the [312] necessary conditions for a winter camp to the
132 same degree and because the depth of the snow does not allow them to move.

222 Some Kazaks, especially those who are nearest to the
231 Russian border, collect supplies of fodder in the autumn, dig pits
351 in the ground to put their livestock in, and build fences of wattling, when the place permits it, to protect themselves from the wind, especially the north wind.

517 The suffering they are caused by the frosts and storms makes
273 them celebrate the return of spring with rapture. They spend most
262 of the summer days sleeping and drinking kumiss, and they eat very little meat. At night they gather to enjoy the pleasures of the
538 table together, and to tell each other stories, or to listen to
533 musicians who play the chibyzga or the balalaika.
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● [484] But the autumn is the best time of the year for them. It is in this season that they undertake their longest trips (1), and they

[784]

1. We will note in passing that superstition prevents the Kazaks from undertaking long trips when the moon is on the wane.

221 [312 cont.]

1484 have their principal festivals at this time also. They also choose autumn to practice barantas (2), for this season is favorable because

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628 2. See footnote 1, Chapter II,
page 167, on the barantas.

of the darkness of the nights and the vigor of the horses, which have been restored in good pastures for a whole season and are all the better disposed for long-distance and rapid running.

361 The Kazaks rarely camp in large numbers in the same place,
721 for their herds would be too cramped for space. But they form groups of several families, united by ties of blood or by reciprocal advantages. These groups move in a body from one place to another and do not separate unless there are important reasons. These mobile villages are called auls. The number of tents which comprise them depends on the circumstances.

101 Some Kazaks live in Khiva, the dominion of Bukhara, the
241 possessions of [313] China, in Tashkent and Kokand, and in these
342 places they have houses, lands, and gardens (1), but their number is very limited.

712 1. It is said that in the last years of the
346 18th century, Karabulat, a rich Kazak of the Durt-Kara tribe of the Little Horde, built a small fort made of clay on the shore of the Syr [Darya]. Inside he built a small mosque, also of clay, and lived near it in his tent, in the midst of a large number of his kinsmen and faithful adherents, who camped with him. This fort, which soon tumbled down, was called Kara-Bulat-Tam i. e., "Karabulat's wall." Caravans came to this place to buy provisions and paid a small toll to the lord for free passage across his pasture lands. There were also some cultivated lands near the fort.

[361]

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